

THE LYFE OF SAINCT IUDE

after Saincte Hierome.

Iudas the brother of Iames, lefte behynde him a litell epistle, whiche is of the seuen catholike epistles. And because he taketh witnesse in it out of the booke of Enoch, which is Apocryphe, that is to say, withoute autozitie, it is reiecte of many: howbeit it hath ben taken wothye autozitie bothe for the aunciencie and ble of it, and is accompted among the holy scriptures.

THE ARGUMENT VPON the Epistle of Jude by D. Erasmus of Roterodame.

It is behemently displeased with many wordes agaynst them, that being blynded in theyr owne couetous appetites were aduersaries to the Gospell: whiche thyng notwithstanding ought to seme no newe matter, inasmuch as they were predestinate to this ende, and it was spoken of before by the Apostles, that that kynde of men shall lurkingly crepe among the flocke of Christyanes. Agaynst these sorte, he so armeth them, that they may forecast bothe to retrayne them eyther with blamyng, or saue them by warnyng geuyng. Which thing if they possiblye can not doo, yet they prepare them selues readyly agaynst the commyng of Christ.

Thus endeth the Argument.

THE PARAPHRASE OF Erasmus vpon the Epistle of Sainct Iude thapostle.

The text.

Iudas the seruauit of Iesus Christe the brother of Iames. To them which are called and sanctified in God the father, and preserved in Iesu Christe: Mercy vnto you and peace and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the comen saluacyon, it was nedefull for me to write vnto you, to exhorde you that ye should continually labour in the faith, whiche was once geuen vnto the sayntes. For there are certayn vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (whiche is the onely Lorde) and oure Lorde Iesus Christe. My mynde is therefore to put you in remembraunce, for as muche as ye once knowe thys, how that the Lorde (after that he had deliuered the people out of Egypte) destroyed them which afterward beleued not. The angels also which kepte not theyr first estate, but leste theyr owne habitation, be hath reserued in euerylastyng chaynes vnder darckenes vnto the iudgement of the greates dape: euen as Sodome and Gomor, and the cyties aboute them (which in lyke maner defiled them selues with fornycation, and folowed straunge fleshe) are set forth for an ensample, and suffer the payne of eternall fyre. Likewise, these beynge discaued by dreames despyle the flesh, despyle rulars, and speake euill of them that are in auctorite. Yet Michael the archangell when he stroue agaynst the deuyl, and disputed aboute the body

The text.
 Dearlly beloued, be not ignoraunt of this one thing, howe that one daye is with the
 Lorde, as a thousande yeare, and a thousande yeare as one daye. The Lorde hath pro-
 mised is not slacke, as some men count slacknes: but is pacient to vs ward: for as much as
 he would haue no man lost: but wyl receaue all men to repentance. Neuertheles the daye
 of the Lorde wyl come as a thefe in the night, in the whiche daye the heauens shall passe
 awaye in maner of a tempeste, and the elementes shall melte with heate, the earth also
 and the workes that are therein shall burne. Seyng then that all these things shall pe-
 rish, what maner persons ought ye to be in holy conuersacion and godlynes: lokyng for
 and hastning vnto the commynge of the daye of God, by whome the heauens shall perishe
 with fyre, and the elementes shall melt with heate. Neuertheles, we (accordynge to his
 promys) loke for a newe heauen and a new earth, wherein dwelleth rightewetnes. Where-
 fore dearly beloued, seyng that ye loke for suche thinges, be diligent that ye maye be founde
 of him in peace, without spotte and vndefyled. And suppose that the longe sufferynge of
 the Lorde is saluacion, such as our dearly beloued brother Paule also (accordynge to the
 wysedome geuen vnto him) hath wrytten vnto you, yea, almost in euery epistle, speakynge
 of suche thinges: amoung whiche are many thinges harde to be vnderstande, whiche they
 that are vnlarned, and vnstable, peruer, as they do also the other scriptures vnto their
 owne destruction. Ye therfore beloued (seyng ye be warned afore hande) beware, lest ye
 (with other men) be also plucked awaye throzowe the erreure of the wycked, and fall from
 your owne stedfastnes. But growe in grace, and in the knowledge of our Lorde and sauiour
 Iesus Christ. To whome be glorie bothe now and for euer. Amen.

Wherefore most dearly beloued brythren, haue this so fearfull a iudgement
 alwayes before your eyes, and geue dilggence, that whan the lorde cometh, he
 maye fynde you pure and vblameable, not onely before menne, whose iudge-
 mentes are many tymes deceaued, but also before hi. For he is pure in dede, that
 is pure in the iudgement of God. And althoughe paraduenture it be long ere
 that daye come, construe it not so, as though he woulde not come at all, but
 consyde that this tender sufferance of the lorde, wherewith he geueth all men
 space to repent, doeth care for mennes saluacion: of whiche matters our mooste
 deare brother and folowe in office, Paule wrote vnto you, so muche the more
 habundantly, as God gaue him the more plenteous gyfte of wysedome: and in
 almost all his epistles exhorteth you to loke for this daye, sometye speakynge
 after suche a sorte, as though the daye of the lorde were already now at hande:
 that he might the rather pryncke you forwarde to the studie of godlynes, where
 as that daye (because it is vncertaine) oughte to be looked for, so as though he
 woulde come this daye, but yet after suche wyse, that no man prescribe a tyme
 certaine. These and some other matters Paule accordynge to his high wysedome,
 myngled in his Epistles. And wheras he spake them most rightly that coulde
 be, yet the ignoraunt and inconstaunt persons wrest them with a peruerse in-
 terpretacion, as they doe the other scriptures, to their owne destruction, that the
 thing whiche is healthe vnto the good, maye be turned, throughe their owne
 faulte, in to venome vnto them. Therfore brythren, sence you are so many wayes
 warned before hande bothe of me and of Paule, take hede, that you be not de-
 ceued, as other are, with the fraude of abominable men, and fall awaye from
 your substaunce all stedfastnes, whiche you haue expessed yet hitherto: but ra-
 ther geue diligence, that you maye continually encrease and goe forwarde in
 the gistes and knowledge of our lorde and sauiour Iesu Christe, vnto whome
 be glorie bothe now in this lyfe, and for euer: worlde without ende. Amen.

Thus endeth the Paraphrase vpon
 the seconde Epistle of tha-
 postle S. Peter.